1: Cunningham G-3 (1846-47, 1854 AJ4 W. Tibetans AJ4

2/3 and the engraver *Par-ko-pa*. The printing-house is called *Par-khang*, and the book, when completed, is named *Par-ma*, a "printed work."

A book consists of numerous loose leaves, from one to two feet long, and from three to four inches in width. These are numbered, and secured between two planks. The title and number of the volume are sewn upon a piece of silk and inserted at one end.*

IV.—RECKONING OF TIME.

● 805 The Ladákis make use of two modes of reckoning time. the cycle of twelve years for common computations, suc as a man's age, or the date of any recent event; bu both in writing and in accounts they always use th cycle of sixty years, which they borrowed from India.†

In the cycle of twelve years, each year is named after a particular animal, as follows:—

1.	Byi-lo	the Mouse year.
2.	gLang-lo	the Ox year.
3.	Stag-lo	the Tiger year.
4.	Yos-lo	the Hare year.
5.	hBrug-lo	the Dragon year.
6.	sBrul-lo	the Serpent year
7.	rTa-lo	the Horse year.
8.	Lug-lo	the Sheep year.
9.	Spre-lo	the Ape year.
10.	Bya-lo	the Bird year.
11.	Khyi-lo	the Dog year.
12.	Phog-lo	the Hog year.

My first acquaintance with this cycle was rather startling. I asked a jolly-looking dame, named Thájang,

* A volume in my possession is entitled *Chhos-r Gyan*—D—that is, "The Ornament of Religion," 11th vol.

† Csoma's Grammar, pp. 147, 148.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

who had three husbands living, and several children,* what her age was. To my great astonishment she replied "twelve." At first I thought that she did not wish to tell her age, but I soon found that she only reckoned by cycles, and that she was not yet two cycles old. I then turned to Csoma de Körös's grammar, and after a little more questioning I discovered that she was twenty years of age. Afterwards, in collecting my tables of longevity, I took some pains to guard against this mode of wholesale reckoning by cycles, and with two exceptions, I was personally successful. But where I was obliged to trust to a munshi for my information, I found that numbers of the old people were sixty, seventy-two, and eighty-four years of age.

The cycle of sixty years is a much more elaborate reckoning. The first cycle is counted from A.D. 1026. The Hindus have a distinct name for each year of the cycle, but the Tibetans have adopted the Chinese nomenclature, which is formed by coupling the names of the twelve animals of the other cycle with the names of the five elements, considered as both male and female alternately. The first element, male and female, is coupled with the first two animals, next with the eleventh and twelfth animals, and so on; by which the change of names is preserved throughout the whole series. The names in English are—

1. Wood-Mouse	11. Wood-Dog	21. Wood-Ape	31. Wood-Horse	41. Wood-Dragon	51. Wood-Tiger
2. „ Ox	12. „ Hog	22. „ Bird	32. „ Sheep	42. „ Serpent	52. „ Hare
3. Fire-Tiger	13. Fire-Mouse	23. Fire-Dog	33. Fire-Ape	43. Fire-Horse	53. Fire-Dragon
4. „ Hare	14. „ Ox	24. „ Hog	34. „ Bird	44. „ Sheep	54. „ Serpent
5. Earth-Dragon	15. Earth-Tiger	25. Earth-Mouse	35. Earth-Dog	45. Earth-Ape	55. Earth-Horse
6. „ Serpent	16. „ Hare	26. „ Ox	36. „ Hog	46. „ Bird	56. „ Sheep
7. Iron-Horse	17. Iron-Dragon	27. Iron-Tiger	37. Iron-Mouse	47. Iron-Dog	57. Iron-Ape
8. „ Sheep	18. „ Serpent	28. „ Hare	38. „ Ox	48. „ Hog	58. „ Bird
9. Water-Ape	19. Water Horse	29. Water-Dragon	39. Water-Tiger	49. Water-Mouse	59. Water-Dog
10. „ Bird	20. „ Sheep	30. „ Serpent	40. „ Hare	50. „ Ox	60. „ Hog

* See her Portrait, Plate XVIII.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

805 . The different cycles began in the following years—

1st	began	1026	A.D.	6th	began	1826	A.D.	11th	began	1626	A.D.
2nd	„	1086	„	7th	„	1886	„	12th	„	1686	„
3rd	„	1146	„	8th	„	1446	„	13th	„	1746	„
4th	„	1206	„	9th	„	1506	„	14th	„	1806	„
5th	„	1266	„	10th	„	1566	„				

The present year, 1851, is therefore the forty-fifth year of the fourteenth cycle.

The months are also named after the twelve animals; but the first month is *hBrug-zLa*, or the "dragon-month," which corresponds with the Hindu *Mágh*, and with our January and February.

[16]CALENDAR--Lóthо (almanac). The Tibetan calendar is a very troublesome and inconvenient one, so much so that if occasion arises to ascertain the date of any old document, it is generally necessary to refer to an individual called an "onpo" or rtseespa" or "skartseespa". This man is by profession an astrologer and understands the calendar. Sixty years make a cycle or "rabjung" and a period of 12 years makes a "lóskor". The names of the 12 separate years in the "lóskor" are as follows:—

805 791 805

1st---byee	lo or Mouse	year.
2nd--hlang	lo or Ox	year.
3rd--stak	lo or Tiger	year.
4th--yós	lo or Hare	year.
5th--druk	lo or Dragon	year.
6th--brul	lo or Snake	year.
7th--sta	lo or Horse	year.
8th--lug	lo or Sheep	year.
9th--sprey	lo or Monkey	year.
10th--bía	lo or Bird	year.
11th--khee	lo or Dog	year.
12th--phok	lo or Pig	year.

Cunnigham gives the following description of the "rabjung".

"The cycle of 60 years is a much more elaborate reckoning. The first cycle is counted from A.D. 1026. The Hindus have a distinct name for each year of the cycle, but the Tibetans have adopted the Chinese nomenclature which is formed by coupling the names of the 12 animals of the cycle, with the names of the 5 elements, considered as both male and female alternately. The first element, male and female, is coupled with the first two animals, next with the eleventh and twelfth, and so on; by which the change of names is preserved throughout the whole series. The names in English are"--

[171]

1 Wood Mouse.	13 Fire Mouse
2 Wood Ox.	14 Fire Ox.
3 Fire Tiger.	15 Earth Tiger.
4 Fire Hare.	16 Earth Hare.
5 Earth Dragon.	17 Iron Dragon.
6 Earth Serpent.	18 Iron Serpent.
7 Iron Horse.	19 Water Horse.
8 Iron Sheep.	20 Water Sheep.
9 Water Ape.	21 Wood Ape.
10 Water Bird.	22 Wood Bird.
11 Wood Dog.	23 Fire Dog.
12 Wood Hog.	24 Fire Hog.

805

25 Earth Mouse.	37 Iron Mouse.	49 Water Mouse.
26 Earth Ox.	38 Iron Ox.	50 Water Ox.
27 Iron Tiger.	39 Water Tiger.	51 Wood Tiger.
28 Iron Hare.	40 Water Hare.	52 Wood Hare.
29 Water Dragon.	41 Wood Dragon.	53 Fire Dragon.
30 Water Serpent.	42 Wood Serpent.	54 Fire Serpent.
31 Wood Horse.	43 Fire Horse.	55 Earth Horse.
32 Wood Sheep.	44 Fire Sheep.	56 Earth Sheep.
33 Fire Ape.	45 Earth Ape.	57 Iron Ape.
34 Fire Bird.	46 Earth Bird.	58 Iron Bird.
35 Earth Dog.	47 Iron Dog.	59 Water Dog.
36 Earth Hog.	48 Iron Hog.	60 Water Hog.

According to Cunningham the different "Rabjungs" or cycles began in the following years:--

1st in 1026 A.D.	8th in 1446 A.D.
2nd in 1086 A.D.	9th in 1506 A.D.
3rd in 1146 A.D.	10th in 1566 A.D.
4th in 1206 A.D.	11th in 1626 A.D.
5th in 1266 A.D.	12th in 1686 A.D.
6th in 1326 A.D.	13th in 1746 A.D.
7th in 1386 A.D.	14th in 1806 A.D.

According to that calculation, the 15th Rabjung began in 1866 and the present year 1889 would be the 23rd year of the cycle. But according to Ladak astrologers today, 29th June 1889, is the 1st day of the 6th Month of the 26th year.

The months are twelve in number, but in Ladak they have no names, being spoken of only as the "first" month, "second" month or as the case may be. They usually consist of 30 days, but they sometimes contain 29 days, sometimes 31 days.

[791] The months are not lunar months, and I cannot get any one to explain the system according to which they are arranged. All the "onpo" or "astrologer" can say is that they are made according to the Tibetan book of calculations. In order to keep their calendar straight, it is frequently necessary to insert an extra day into a month or to omit a day. In the first case, some particular date, ascertained by rule, is repeated, thus for two days in succession it will be the 5th or 10th day etc., of the month. In the latter case a date is merely omitted.

[796] [17]The Tibetan New Year's day comes about 10th February, but the New Year's day festival, called "Losir" is observed on the 10th day of the month.

day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 [466] 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

316 [103]MINER--There are none in Ladák. The only mines in Ladák,
466 are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to
645 say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime
631 Ministers were selected in older days. Now-a-days, Ladák is
647 governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

564 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The pro-
463 fessional singers and players are of the "beyda" and "mon"
533 castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

● 805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour-glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

[104]

797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F.A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

[105]

MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty.

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma."

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhak-tshal" is used.

779 so wander about for an indefinite period, and will not be ad-
775 mitted to paradise, merely because it cannot gain admission to any of the spheres for taking re-embodiment. But to return to the "kábum." The pious are informed that, with a pure
788 heart and humble voice, they should repeat the six mystic
779 syllables as often as possible, for that by so doing they close
775 the doors of the six spheres into which it would otherwise be possible for their souls to take re-birth.

Óm--repeated often enough closes the door of "hla-i-hnas" (fairy place).

Ma--repeated often enough closes the door of "hlámáeen-i-hnas" (demi-god place).

Nee--repeated often enough closes the door of "mee-i-hnas" (man place). [139]

Pat--repeated often enough closes the door of "tutro-i-hnas" (beast place).

Mey--repeated often enough closes the door of "eedak-i-hnas" (fore hell).

Hung--repeated often enough closes the door of "ngiálwa-i-hnas" (hell).

And it is added that if they are assiduous enough in this prayer, the result will be that they will escape the curse of re-birth, and will, when next they die, attain nirvána. The Incarnation of the Speetuk monastery gave me a slightly different version. He said, a body cannot be born unless good seed is sown; if a body is not born, a soul cannot be re-embodied. The result of repeating the six mystic syllables is, he said, to cause the "seed" of the gods, demi-gods, men, etc., not to germinate so far as concerns the soul of the person who has been diligent enough in repeating the mystic syllables.

I don't think any one in Ladák knows what the words or syllables really mean; the majority of the people don't even pretend to know.

● 805 [140]SABBATH--za-ngeema (Sunday). Ladákis do not keep one day
796 in seven as a day of rest and prayer, but the tenth day of every month, which is called tshesschoo (meaning "date ten"), is, or should be, observed as a day of praying and feasting.

788 SACRAMENT--Missionaries use the word "tamja" (meaning a "binding" or "making fast"). Tibetans have nothing quite like the Christian sacrament, but at the time of making a vow, they

787 Tsan demons (4) and the witches of the mountains are enraged. This

[776] 4. The red Tsan (Tibetan btsan) demons' lords ride through the clouds over the mountains as harnessed riders with their wild army like Woden's Wild Chase /I presume "Wodes" to refer to Woden's or Odin's. --translator./. These demons

[789] send sickness and death to the people at whom they are angry by shooting arrows at them. In order to keep them away the Tibetan paints his doorposts as well as stone blocks which are placed in front of the house, red; he also fastens slips of paper with exorcising formulas written on them above his house door and from time to time he has the lamas exorcise the dreaded demons by diverse means.

is going to be something. Alala! Wait, my little boy! I'll write a prescription for you all right."

The devil-tamer takes a long, narrow strip of paper in his hand and, crouching on his mat and holding the paper skillfully between the fingers of his left hand, he writes down what has been confided to him concerning the fate of the little son of Lobsang Wanggyal jointly by the stars, his secret signs and numbers, as well as by his inventive imagination. Lobsang Wanggyal had been in to see him in the morning and had asked him for a horoscope (5) of his first born.

5. Prognostication of one's fate from the stars and by means of magical secret signs.

On leaving, the anxious father had pressed two rupees (equals 2.70 Reichsmark) into the soothsayers's hand, with the words: "Do a good job." All right, All right, don't worry. I'll take care of it. Tomorrow morning you can come and pick up the horoscope," the onpo had replied and had winked at him in a familiar and sly manner.

And so the devil-tamer writes down the following: "This boy, son of Lobsang Wanggyal, was born in the wood-tiger year (6).

• 805 177 6. The Tibetans took over from the Chinese the moon year with twelve moon months (of 30 days each) and 360 days. But in order to make this short year always correspond again to the sun year, frequently a day, even an entire extra month, must be inserted. Thus the year that corresponded to 1933,

for instance, in Tibet and China had two "eleventh" months. 805 177
In case the insertion of a whole month is too much, several days can be omitted. Of course, the calendar-maker and the astrologist leaves out those days which he has calculated as unlucky days.

The Tibetan calendar reckons with year cycles of twelve years each which, in calculating the time, are added together and counted. The individual years within the cycle of twelve are not designated by numbers but by the names of one of the following twelve animals: mouse, ox, tiger, hare, dragon, snake, horse, sheep, ape, bird, dog, and pig. To calculate longer periods of time five cycles of twelve years are added together to constitute a larger cycle of sixty years in such a manner that every year within the cycle of twelve is connected with one of the five "elements" (wood, fire, earth, iron, water). (Compare Ramon, Hindu-Astrologie, same publisher.) If one asks a Tibetan for his age he will usually be able to give the animal designation of his year of birth, as, for instance: I am a snake-year person or a pig-year person (in the latter case, a lucky person). Now the snake-year, for instance, may be the year 1929, 1917, 1905, 1893, and so forth. If the person concerned also can tell how many year cycles his age comprises in this year (1939), then his age and his year of birth can easily be calculated. If, for instance, he says: Three (twelve) year cycles plus four years, that makes 40 years. In other words, he was born in 1896. Educated people can indicate the precise calendar designation of their year of birth. For instance: I am an iron-horse person (that is to say, born in 1870), an earth-pig person (therefore born in 1899), a wood-tiger person (thus born in 1914). When 805 787 177
he sets up the horoscope, it is very important for the soothsayer to establish whether the animals and the elements in the year cycles of the persons concerned are in a friendly, in a hostile, or in a neutral relation to each other. If, for instance, in the horoscopes of man and wife, mother and child, mutually hostile animal signs or elements appear over against each other, this indicates that there will be conflict, misfortune, and anger of the gods. Among the animals, for instance, horse and mouse, ox and sheep, tiger and ape are bitter enemies; among the elements water is the "mother" of wood because no tree grows

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[787]

without water; therefore they are in friendly relation to each other: iron, on the other hand, is the bitter enemy of wood, for the iron axe cuts down the tree and splits the wood.

The week is calculated according to the Aryan system which the Indian priests and astrologists brought to Tibet along with Buddhism. In accordance with this, the seven days are named after the seven planets of ancient astronomy which, as is well-known, counts the sun and the moon among the planets. Thus arose the names "planet sun" (gza nyi-ma) for Sunday; "planet moon" (gza lda-ba) for Monday; "planet red-eye" (gza mig-dmar; red-eye because of the red light of Mars) for Tuesday; "planet Mercury" (gza lhag-pa) for Wednesday; "planet Jupiter" (gza p'ur-bu) for Thursday; "planet Venus" (gza pa-sans) for Friday; "planet Saturn" (gza spen-pa) for Saturday. These designations, therefore, correspond to those of the Romans, the French, and others. As among the Romans, seven signs for the seven days of the week have also been introduced among the Tibetans: a circle for Sunday, a moon sickle for Monday, a (red) eye for Tuesday, a hand for Wednesday, a dagger for Thursday (compare the thunder bolt of Jupiter and of Indra, the hammer of Donar), a ribbon with one end pointing to the right for Friday, and a bundle (like staffs?) for Saturday. Like the years of the twelve-year cycle, each day of the week is connected with one of the five elements and through this it receives its color and its character: Sunday and Tuesday are connected with fire; in accordance with this they are red, "angry" days, on which one should beware of undertaking anything of importance; Monday and Wednesday are blue, by their connection with water; "blue" Monday, like "white" Thursday (air) are equally days of good fortune auguring success for all undertakings; "blue" Wednesday and "yellow" Saturday (earth) are only good for receiving (payments of wages, gifts, and the like), but not for giving and paying out money, a "weighty" reason for debtors to neglect paying their debts; "yellow" Friday (earth) is neutral, neither a good day nor a bad one.

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The day is divided into 12 sections (k'yim, rag-pa), each of which correspond to two of our hours.

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1 k'yim (rag-pa) has 5 ĉu-t'sod with 24 minutes each;
1 ĉu-t'sod has 60 ĉu-sran (2/5 minute = 24 seconds)

805 177

1 cu-stran has 60 dbugs (pronounced ugs) = respirations, that is to say, 2/5 second for one respiration.
1 dbugs has 60 ĉa-śags = 1/150 second.

To designate the briefest period of time there are moreover the following expressions: skad cigand se-rgol, both of which denote a snap of one's fingers; srib cig, t'un cig = a moment; mig adzum = a "wink."

The twelve k'yim (double hours) of the day have names which are composed by always combining the designation of the time of day together with one of the twelve animal names of the zodiac: sheep, ape, bird, dog, pig, mouse, ox, tiger, hare, snake, dragon, horse. Accordingly--midnight.

24 - 2 hours, mt'san-p'yed byi = half night--mouse,
2 - 4 hours, mt'san smad glan = end of night--ox,
4 - 6 hours, t'o-rans stag = dawn--tiger,
6 - 8 hours, nam-lans yos = daybreak--hare,
8 -10 hours, nyi-śar abrug = sunrise--dragon,
10 -12 hours, nyi dros sbrul = warmth of the sun--snake,
12 -14 hours, nyi-p'yed rta = midday--horse,
14 -16 hours, p'yed-yol lug = afternoon--sheep,
16 -18 hours, nyi-gyur spre = setting of the sun--ape,
18 -20 hours, nyi-rgas bya = sundown--bird,
20--22 hours, sa-rub k'yi = darkness--dog,
22 -24 hours, srod ak'or p'ag = complete darkness--pig, (midnight).

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His mother was born in the fire-ape year. Fire and wood are neutral, but tiger and ape are enemies. The evil powers are stronger than the good ones. Now the onpo draws little rings as good signs and crosses as evil omens on his leaf corresponding to the white and black counters. From the series of Sparka there appears the sign "Khon" for earth That makes matters worse. Again he draws rings and crosses. In the beginning the latter are in the ascendancy. Other secret signs are added which somewhat alleviate the battle, so that finally at the end of the first paragraph the good prevails. Then the onpo continues to write: "The signs for the body (of the child), for its power and good fortune are favorable, those for life and intelligence are mediocre. The cable of heaven (7) is broken. The earth dagger has been drawn

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7. According to a popular conception of the Tibetans the good and the pious are drawn up into the heavenly regions

met with the approval of the critical mother and the aunts, it had become late afternoon and way past the time when the sun had gone down behind the mountains. The old devil-tamer had calculated that the "ape hour" (119) (around four o'clock in the afternoon) would be the

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119. Tibetan nyi-yur-spre, literally, the "sun's going-to-sleep--ape," that is, "ape hour," in which the sun prepares itself for "going to sleep." [305]

appropriate hour for the departure of the bride from her parents' house.

The Kalatse people now urged that everyone leave. The Nyaopas, still led by the sNatridpa, went to old Norbu Wangchug with the soothsayer's document in which the latter's directions were written down, and asked him to hand over the bride. The bride's mother went into the house with them to the door of the room in which the bride had been dressed. When they knocked at the bolted door a few girls came out and declared amid laughter that the bride had not yet finished dressing, that the perag was not yet fastened and that her ornaments had not yet been put on, and so forth. When, after a while, the Nyaopas, came back, the girls declared that the bride had run away from them, and that they were unable to find her. Thereupon the sNatridpa put three rupees in the first bridesmaid's hand and said: "All right, all right, I know! Just hurry up and get ready and bring out the bride; the days are short, the sun has already gone down, soon it will be dark and we have a long way to go before we are home." But still the bride did not appear. The people from Kalatse became impatient, the Nyaopas pounded on the door with their fists, which was answered by the girls with loud laughter. One of the girls came out and said that the shawl was still missing and that they were unable to find it. The father Norbu Wangchug went into the chamber, brought out a coral necklace belonging to his daughter, and gave it to Sodnam Wanggyal saying, "Here you have a pledge for the time being; just don't be angry little brother, the nomo ('younger sister,' here the bride) (120) will be right out. She

120. Compare note 38.

is drinking a bowl of tea. Just be patient for a little while longer, you gentlemen!"

It was another good half hour until the bride finally appeared, festively dressed, hung with ornaments, an attractive appearance. The

527 and down the mountain slope twice, and there I saw something gleaming
777 between two large boulders--my necklace! This was the effect of the dosmo amulet." "Yindro" (meaning, "it may have been like that"), said Namgyal drily and set about his preparations for the journey, for he wanted to have taken part at least once in the great dosmo festival, and he also wanted to please the king. On the 25th of the twelfth month he set out for Leh.

527 The celebration of the King's New Year or Dosmoche begins as early as the 28th day of the twelfth month and in its entirety it
[805] again lasts for five days. The festival usually takes place in the first half of February but the exact time according to the Gregorian calendar constantly shifts, as do all Tibetan dates, because the two calendars can never be made to agree completely.

527 On the morning of the first holiday the lamas and the onpos
789 first of all erect the large dosmo (magical pole) in an open place in the desert outside the town of Leh. The dosmo has already been described earlier. The one used here is distinguished by its height and by the large number of string stars, string crosses and pentagrams (134) that are attached to it. The pole is about eight meters high

134. The pentagram or the "witch's foot" was a frequently used symbol in medieval magic to ward off evil spirits. In Faust, Part I, Mephisto explains that he is rooted to the spot by a pentagram/the German "Drudenfuss," literally a "witch's foot," is simply a synonym for a pentagram. --translator/on the threshold. He needs a rat's tooth in order to break the spell.

and everything about it is proportionately larger than other dosmos used on other occasions, such as the dedication of a house, the exorcism of demons of disease, and the like. The lamas and some pious laymen have prepared themselves for the festival by fasting and the reading of sacred books, praying, and pilgrimages. After the large dosmo has been erected the lamas present a food and drink offering (ser-skyems) to the Buddhas and the gods.

On the 29th day of the twelfth month the lamas bring the storma offering (gtor-ma) (135). In so doing the monks and onpos

782 135. In the storma (gtor-ma, casting or scattered offering)
776 the "Three Pleasing Aromas" (dri sna gsum) are often mixed in with the dough of the sacrificial cake as a special offering for the Drisa spirits (Sanskrit, Gandharva), the "aroma eaters,"

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

are real picnics, for *zan* and cooking-pots and wooden cups are all taken, also a little bit of food ready prepared in the pocket to eat when away up the hillside, where many a tale is told, and many a song is sung, echoing across the valley from one rocky perch to another. So the happy days of childhood pass, and in this land of primitive needs it is indeed difficult to get the children together for school. In the winter they get up so late, for fuel is scarce, dung has to be collected, and wood is so expensive, and bed is the warmest place till between 9 and 10 a.m. Summer is still worse, especially for the girls, as they must be off to the hills with the sheep and goats, so cannot be spared, and when they reach their teens plans for marriage are laid.

But why learn arithmetic when nature provides such a convenient counting-board as the knuckles. With the thumb as pointer, each finger has three joints, a total of thirty on which calculations can be made. Why measure time in years, when a contract may be worded as poetically and conclusively as follows :—" the bond to last till the crows turn white, and the glaciers melt." Where payment is made in kind, wages need not be calculated; thus your fields can be worked by giving the labourer part of the products. Only the gods must not be forgotten, for the first few handfuls of corn plucked must be tied to the pillars of the best room, and dedicated to the god of the brotherhood to which any given family belongs. For each family is linked up in such a brotherhood, the members of which are called *pa-spun* (man-brethren). These are originally relations, though outsiders may be sworn-in at a special feast, and all worship at a common altar, presided over by their special deity. This custom is said to be a remnant of the ancient worship before Buddhism came to the country, the gods sometimes having Hindu names. The altar is originally built as a platform of mud and stone, and on it is placed a clay pot, round which a wall is built. Into the pot are placed small offerings, such as grain, coral, pearl,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XVII

Rites & Ceremonies

HAVING considered general every-day methods of obtaining merit, let us turn our attention to the more specific and seasonal means, doing so in the order in which they occur annually. This makes it necessary to say a few words about the Buddhist Calendar, which seems to have been derived from the Chinese, and consists of sixty-year cycles, which are subdivided into five periods of twelve years each. The longer periods are named after the Buddhist elements of wood, fire, earth, iron and water, whilst the single years are called after various animals, such as mouse, ox, tiger or hare. The Ladaki does not therefore reckon his years in decades, but in dozens, so that when asked his age, he may inform you that, having been born in the sheep year of the water period, he must be three dozen and six year's old. Their year consists of three hundred and sixty days divided into lunar months, which the word for month, *zlaba*, pronounced *dawa*, implies. As this does not quite fit with the course of the sun, the Ladaki feels that he must try to humour him and his aberrations, by dropping days here and adding months there. He certainly feels that the sun needs his aid at times, for when an eclipse occurs, he shouts at the top of his voice to scare off "the dragon from completely swallowing the sun." Their week, like ours, consists of seven days, which are devoted to deities similar to our own, such as Sunday and Monday to Sun and Moon. They have noticed that Mercury looks like a red eye, so Tuesday is called the day of the red eye. Wednesday is the day of

13 Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

805 Venus, whilst Thursday, the day of the dagger, must belong to the god of War. Jupiter and Saturn, even in Ladak, claim Friday and Saturday. The tenth day being the birthday of Padma Sambhava, their patron saint, who conquered all their demons, is regarded as holy.

796 The date of the new year varies, indeed in their topsy-
[177] turvy country they have two New Year days, one being the
173 Ladaki, the other the Tibetan, both of which are celebrated, although for practical purposes the latter is used. The genesis of the Ladaki New Year is interesting. King Jamyang desired to wage war against the neighbouring kingdom of Purig, but was informed by the horologist that his venture would not be successful unless deferred till after New Year's day. Not wishing to wait, and no doubt thinking the stupid old sun would not notice, he decided that the New Year
796 should begin two months earlier. His anniversary usually
788 falls some time in December. It is chiefly marked by evening illuminations, for every Buddhist house has a row of tiny lamps, small wicks in little receptacles of oil, outlining either window-sill, verandah, or roof, or all three, according to the state of the family exchequer, for kerosene is an expensive commodity by the time the former is carried up to Leh; and of mustard oil and that expressed from apricot kernels there
[361] is very little. As most Tibetan villages are built in tiers up the hillside in order to leave the flatter terraces for cultivation, their rows of little lights give quite a fairyland effect. Dominating the whole in Leh is the fine old castle with its row of illuminations, while still higher are the twinkling lights round the crazy verandah of the "Tsemo" or small monastery,
796 perched on its high crags. The official New Year occurs later, and its chief feature is the celebration of *Dosmoche*, the great festival of the Scapegoat. This ceremony varies in different localities. In Leh a huge erection is made of sticks, tied together by twine, and looking like a vastly over-rigged mast. The component parts are prepared previously by the

14: Asboe M-3 (no date) 1947 AJ4 W. Tibetans AJ4

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556 receives half the crop in return for working the fields, the landowner being
436 responsible for the water-supply and the payment of land revenue.

427 In Ladakh, as well as in Tibet proper, where the country to a large extent is sterile, the Malthusian law, by which "there is a tendency on the
161 part of the population to increase at a greater ratio than its power of pro-
595 ducing food," actually operates. There have been writers who with great
191 plausibility advanced the view that the practice of fraternal polyandry (plurality of husbands) was intended to combat this tendency. It is more likely, however, that the custom of polyandry derives its origin from a crude state of society and originally had no such economic significance. On the other hand, it is quite possible to conceive of a condition of affairs in this arid and sandy country likely to cause widespread famine or continual warfare. Actually neither occurs, for, together with polyandry, groups of families live in one or more houses attached to the paternal property. Moreover, Tibetans generally are not warlike, and the universal virtue of hospitality and the giving of alms to all and sundry acts as a kind of safety valve against famine and war.

241 Farming activities at the outset are mildly controlled by religious
787 sanctions, and the peasants consult the oracle dictated by the Buddhist
● 805 priesthood as regards the auspicious moment at which farming operations may proceed. In practice, however, the auspicious time for ploughing and seeding coincides with the time at which the sun strikes certain prominent mountain peaks or cliffs at sunrise, meridian, or sunset. For
[114] instance, in a village in which I lived for ten years, a chart of the time of day was drawn up covering a whole year, based on the moment when the sun set over a particular snow-capped peak. The local astrologer—usually a lama or Buddhist priest—also compiles a calendar which serves as a guide to the farmers who can read.

241 In spite of the aridity of the country and the lack of moisture, the
134 harvests of Ladakh cannot be said to be insufficient to feed the people. The soil, however unpromising, has the peculiarity of yielding good crops year after year without its being allowed to lie fallow and without, in many cases, any attempt to cultivate an alternation of crops.

241 When a farmer contemplates opening up waste land he must first clear the ground of obstructions, such as rocks, stones, and rough grasses, and then contrive to level the surface. Everywhere you see fields constructed in the form of terraces along the sides of the hills, the stones and top layer of the earth being brought down from a higher to a lower level so as to form a wall or buttress. These parallel terraces of levelled-out land are supplied with water conducted in channels from a mountain torrent caused through the melting of glaciers or accumulations of snow. Another ingenious device for obtaining what will one day become arable land is that of building stone dikes across the sloping sides of mountains near their base. These are constructed by the peasants to assist the deposit of soil and gravel by the melting snows. They are left for years and sometimes generations for the operation of nature in preparation for the labour of man, so that in due course a sterile declivity becomes an accessible flight of terraces of cultivation.

The soil thus reclaimed from the stony and barren mountain sides has

same time of the "stupid devil" of Europe.

/17/ The Seven and the Eighteen Agus

Aside from Kesar, the eighteen or seven Agus, so-called, are the greatest heroes of the Kesar saga. Kesar is the leader of these heroes, and together with him they form a group of nineteen beings whom I am inclined to regard as personifications of an old calendar. The days of the week seem to have found their embodiment here, and perhaps the months, insofar as a connection exists between them and the constellations of the zodiac.

About the origins of the Agus we read in the Lower Ladakhi Version of the Kesar saga (Lower Ladakhi Version, I, "Prologue to the Kesar Saga"):[1] The forefather bKra-shis, together with his wife, seeded a field on which only a single tree was growing. From its fruits worms arose that ate one another until at the end only a single giant worm was left. This worm turned into a beautiful child, for whom eighteen brides were sought. All the brides became pregnant as soon as they looked at the child, and from them the eighteen Agus were born.

The word A-gu is the dialectal form of the Tibetan word A-khu, which means "uncle," "father's brother," but which in Western Tibet can also mean "husband." The last-named meaning may be connected with the fact that the brothers of the master of the house have a claim upon the master's wife. Moreover, it should be remembered that among the Dard of mDa, the word Mum-mo, which also means "uncle," is used, in their old songs, in the sense of "forebears." Some of this last meaning may also have penetrated into the Tibetan word A-gu.

The order of the eighteen Agus is given as follows in the paragraph of the Kesar saga (Prologue):

1. Pasan-ldan-ru-skyes, with a goat's head.
2. An-gar-rtsans-po, with a lizard's head.
3. Khrai-mgo-khrai-thun, with a hawk's head.
4. Kha-rgan-ga-ni, with a white beard.
5. sKya-ba-rgod-po, with a ladle for a head,
6. Zla-ba-bzan-po, with a moon for a head.
7. mDa-dpon-gon-ma, with an arrow tip fro a head.
8. A-la-jon-gol, with a boot sole for a head.
9. aBu-dmar-lam-btan, with an insect's head.
10. Shel-gyi-bu-zhun, with a mirror for a head.

[1] [See pp. 1-8, Category 116, for references--Analyst]

776 distinguished by their special faculties, with their leader, the
773 original group of the seven before us. Although most of the Agus from the group of seven are to be found again in the group of eighteen, there are nevertheless some who only appear in the group of seven. Such Agus are: Gon-ma-bu-thsa, lTa-ba-mig-gi-rab, dPal-moi-a-stag, Mi-yul-la-med-pai-grod-pa-che, sKha-ba-dkar-po. In the Kesar saga (Spring Myth, III, 25-45) we become acquainted with one Agu, Za, "eater," who may possibly be connected with the heavy eater among the Agus in the group of seven. So much, however, is certain, that the number of Agus, if we were to count up all the figures that we encounter here and there in sags and poems, would rise far above eighteen. I explain this from the fact that each village established its own Kesar saga. Each village may thus also have prepared its own list of the eighteen Agus. As the villages communicated with one another they exchanged names of the Agus, and in this way the present order was brought into the various systems. However the series of Agus may be composed, there seems always to be a traitor among them. Thus, Khrai-mgo-khrai-thun appears as traitor in abducting aBru-gu-ma, as well as in the death of her protector, aBu-dmar-lam-batan. (See A Lower Ledakhi Version, "Capture of aBru-gu-ma.") Quite in accordance with this is the behavior of the same Agus during Kesar's expedition to China. (See A Lower Ladakhi Version.)

773 As has already been mentioned, a heroine is to be found in the
805 group of the seven Agus, dPal-moi-a-stag. This brings me to the
776 question as to whether we may be permitted to see embodiment of
821 the days of the week in the Agus. The Tibetan's week is the same as ours, that is, the system of the seven days named after the old planets, which probably originated from Babylonia and on its way through India came to the Tibetans too. Preceding the names of the days of the week is the word gZa, /19/ meaning "planted." However, it must be said that the names of these planets are so unclear etymologically that they can be explained only with great difficulty. The names of the days of the week are:

gZa-nyi-ma, Sunday (nyi-ma, "sun).
gZa-zla-ba, Monday (zla-ba, "moon").
gZa-mig-dmar, Tuesday (mig-dmar, "red eye").
gZa-lhag-pa, Wednesday (lhag-pa, "provided with a hand").
gZa-phur-bu, Thursday (phur-bu, "thunderbolt").
gZa-pa-sans, Friday (pa-sans? sans, "pure").
gZa-spen-pa, Saturday (dpen-pa, "beautiful, charming").

[See pp. 1-8 -- Analyst]

The following Agus might have a connection with the days of the week: Shel-gyi-bu-zhun, or gSer-gyi-bu-zhun, the "crystal" or "mirror" or "gold son," the son of Kesar, for Sunday; Zla-ba-bzan-po, "good moon," or Zla-ba-dkar-po, "white moon," for Monday; for Tuesday we must go to a being which so far has not been designated as an Agu. This is the Bya-so-mig-dmar, "bat, red eye," a bird (that is, star), which is named as the younger brother of the sun bird (see Lower Ladakhi Version, "Prologue").[1] Among the Agus it is approached most closely by aBu-dmar-lam-bstan, "red worm, road sign," which is designated as a younger brother of King Kesar. With respect to Wednesday, it is to be remarked that the spelling lhag-pa is perhaps incorrect, and for the following reason: In the pictures by which the days of the week are designated in the calendar, Wednesday is always indicated by a hand. Now, "hand," is not called lhag-pa, but lag-pa. I believe that, from the word lag-pa, "hand," first of all the word slag-pa, meaning "provided with a hand," was formed; slag-pa and lhag-pa are, however pronounced identically. Lhag-pa should therefore mean "the one who is provided with a hand," and since Agu Lag-lag-rins is provided with a hand on his head, he might appear as the representative of Wednesday. Thursday has the phur-bu or vajra as a sign. In this place, therefore, a hero of the type of Jupiter would fit. Now, a thunderbolt hero is not to be found among the Agus, apparently for the reason that this weapon became known to the Tibetans only through the Indians. As the lexicon tells us, the word phur-bu signifies, first of all, any pointed iron, therefore also an arrowhead. It is therefore not impossible that in mDa-dpon-gon-ma, the "highest arrow master," we have the Agu of Thursday before us, especially since he has an arrowhead for a head (1). The

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1. Perhaps, however, Kesar himself should be inserted under Thursday, as a fighter against the dragon of the clouds. The "arrow master" as "archer" should probably be assigned to the zodiac.

Agu of Friday is immediately recognizable by his name. He is Pa-sans-ldan-ru-skyes, "owner of (the planet) Venus, growing horns." By these horns are meant the phases of Venus which the Tibetans were able to see just as clearly as the Babylonians. It is impossible to determine from the name whether the Agu was male or female. Perhaps in order to emphasize the feminine nature of this planet, the female Agu dPal-moi-a-stag, "(A-stag?) the glorious one," was created. She is famous as a fierce warrior with the spear. To this

[1] [See cat. 116, pp1-8 for references -- Analyst]

773 it should be added at once that the ancient Tibetans seem to have
776 been acquainted with the profession of battle maidens as much as
805 the ancient Germanic tribes. In wedding song No. XLIII,[1] in which
821 the guests have cups of different colors set before them according to their rank, there appear after the lama, the king, and the ministers, first of all the sTag-shar, the tiger heroes, then the sTag-dman, the tiger virgins, and finally the Na-chun, the ordinary virgins. The sTag-shar and the sTag-dman drink from golden cups, the ordinary virgins, on the other hand, drink from red cups. With respect to Saturday, I must /20/ confess that so far it seems to me impossible to connect an Agu with the Tibetan planet of this day.

773 Now as far as the relationship of the Agus to an ancient zodiac
776 is concerned, I would say that it is particularly the external appear-
805 ance of the Agus that makes their origin from a zodiac seem possi-
171 ble. The Agus are described as creatures of human shape, some of whom are provided with animal heads. In this connection, however, it should be said at once that the animals in the signs of the zodiac in use today in China as well as in Tibet, are the very ones that cannot be found among the animal heads of the Agus. It is well-known, however, that the zodiac in use today was not introduced into either country until historical times (before the seventh or eighth century). The zodiac symbolized in the Agus, on the other hand, may have originated in the prehistoric period of the two peoples.

The zodiac known today in China and Tibet has the following twelve animal signs: rat, ox, tiger, hare, dragon, snake, horse, goat, ape, hen, dog, and pig. The zodiac is used in the calendar to designate the years. The Tibetans report that this calendar was brought to them by the Chinese in the seventh century. It must therefore have been introduced into China somewhat earlier. The same animal names were then also used to designate the different months. As the excavations in Turkestan indicate, the Tibetans of the eighth century divided the year into twelve months, with three of the months constituting a season of the year. At that time they spoke of the second and the third spring month, and so forth. Each month, at that time, was reckoned at thirty days. I suspect this because the number 360 plays such an important role with the gods, the nymphs, and similar beings.

Although it is as yet impossible to equate all the Agus in the list given above with the known signs of the zodiac, the following should nevertheless be pointed out: An-gar-rtsans-po with the lizard's head can be compared with the snake of the Dodekaoros;

Khrai-mgo with the hawk's head can be compared with the hawk of the Dodekaoros; aBu-dmar-lam-bstan with the insect's head can be compared with the beetle of the Dodekaoros; Kha-rgan, "Old Mouth," with the white beard, can be compared with the ape of the Dodekaoros; Bon-mag with the donkey's head, with the donkey of the Dodekaoros. As has already been mentioned, mDa-dpon-gon-ma, the great arrow master, belongs perhaps to the "archer" of the Babylonian zodiac. As A. Jeremias observes in his "Handbuch," the previously mentioned zodiac of the Chinese, which begins with the rat, the ox, and the tiger, is related to the Hellenistic Dodekaoros. After what has just been said, it seems to me that the zodiac symbolized by the Agus comes much closer to the Dodekaoros. Here we have, perhaps, the intermediate link between the Asiatic West and East with respect to this calendar problem. 773 776 805 171

Favorite Numbers in the Ancient Mythology

Three is a particularly favored number. The world is composed of three parts, the king of the heavens has three sons, King "White Tent" must perform three labors, three Shar-an-dre, according to the Lower Ladakh Version, strive to kill the child Kesar. The Agu Khrai-thun needs three hats, three stirrups, and three dog collars ("Journey to China"). According to wedding song No. XIII[1] there are three famous castles, three lakes, three forms of greeting, of smiling, and of swearing; according to No. LIX,[1] there are three kinds of people, of cattle and of iron tools, and there are three kinds of fields. 773 801

The number seven appears somewhat less frequently. However, the smaller group of the Agus consists of seven heroes. According to the Sheh version there are seven An-dhe-ban-dhe who try to kill the infant Kesar. Seven /21/ types of grain seeds are found in the stomach of the dove that has been caught. Tag-ma-cig, (wedding song No. LIX.[1]) With seven bones and seven shells Dze-mo performs her magic on Cu-ru-lu-gu (in the Winter Myth, No. 3).[1]

The number nine occurs with special frequency. The monster from which gDon-gsum-mi-la constructs the world, has nine heads; the devil Cu-ru-lu-gu has nine lives; according to Winter Myth, VIII,[1] Kesar is victorious in nine battles; according to Spring Myth, VI,[1] 29, nine little pieces of butter are spread along the edge of the beer jug in honor of the guest. Nine gods and nine Pisaca were born together with Kesar, according to Winter Myth, VIII,[1] 34. In everyday life, the number nine is also in frequent use. A full rosette is

[1] [See pp. 1-8, category 116, for references -- Analyst]

Number 23. Male and female sex organs (request for the blessing of offspring). 531 842 831

" 24. Spindles or form of the yoni (requests for the blessing of offspring).

" 25. A little kid goat in the back part of the big goat's body (request for the blessing of offspring).

" 26. Spindle or yoni.

" 27, 31, and 35. Sun symbols. 921 531

" 36. Moon symbol.

" 28, 29, and 30. Games at religious festivals (harvest festival). 28 and 29, standing on the horse; 30, a fabulous animal, is represented by throwing a blanket over several people. 531 527 796

/71/ Numbers 32, 33, 34, and 37. Forms of the swastika. 32, 33, and 37 are forms in the official Bon religion. 34 is the form in Buddhism, as well as that in the mythology of the saga world. 771 531 773

Numbers 38 and 39. Hands (symbols of Wednesday?). 531 805 921

Origin of the Rock Drawings[1] 531

Table I: All from the banks of the Indus River near Khalatse.

Table II: Numbers 6 and 10 from the banks of the Indus River near Khalatse; Numbers 7 and 11 from the /?/ yed mountain pass in Zans-dkar; number 8 from sBa-lu-mkhar; number 9 from A-ci-na-than; number 12 from Khalatse; number 15 from Kesar's Saddle near Khalatse; and numbers 14 and 16 from mDa.

Table III: Number 17 from sNye-tse in Zans-dkar, numbers 18 and 19 from the /?/ yed mountain pass in Zans-dkar; number 20 from Hu-nu-pa-ta; number 21 from mDo-mkhar; numbers 22, 23, and 25 from aBru-gui-dabs-khor. Number 24 from Khyun-ran-byon;

1 [See pp. 93-99, Category 116 -- Analysis]

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

A collection of Ladakhi Proverbs.—*By* The Rev. H. Francke, *Moravian Missionary, Leh. Communicated by the Philological Secretary.*

[Read June, 1899.]

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The Ladakhi word for proverb is *gtamdpe* [pronounced *stamspe*] which means 'word example.' *Stamspe* is the general term for what might be called quotations, the shepherd's calender and the popular moral code.

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Ladakhi popular poetry has become famous for the frequent application of the laws of 'parallelism.' Many beautiful examples, illustrative of this form of poetry, will be noticed in the proverbs.

In the following each proverb will be treated in this way—

(*a*) the Proverb in the orthography of Ladaki letter writing, (*b*) pronunciation, (*c*) literal translation [does not claim to be good English], (*d*) application, (*e*) grammatical and other notes.

Concerning the orthography of (*b*) the following will suffice: The vowels are the Italian vowels[1], *ä* rather like *e*. All accents given, refer only to the stress. *sh* = ཤ, *zh* = ཞ, *ng* = ང, *c* = ཙ, *ch* = ཆ, *j* = ཇ, *ts* = ཚ, *ths* = ཛ. The unaspirated Tenuis holds the mean between English tenuis and media. Single *r* = Hindustani *r*. The *r* preceding a consonant is like the German guttural *r*, following a consonant it is like the English *r*, spoken quickly.

THE PROVERBS.

539 1. (*a*) དཔེད་ཉིག་དིང་མོ་ལ་བྱང་གསུམ་དང་དྲོ་གསུམ།
མི་ཚེ་དིང་མོ་ལ་སྐྱིད་གསུམ་དང་སྡུག་གསུམ།།

(*b*) spid' nyin ring'moa drang' sumdang dro' sum
mi'thse ring'moa skyid' sum dang dug' sum.

[1] They are long, when ending a syllable, short in all other cases.

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

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(*c*) On a spring day [there are] three colds and three warmths In a lifetime [there are] three happy [hours] and three unfortunate [hours].

(*d*) Misery and happiness are well balanced in man's life.

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(*e*) *Spid nyin* is a *Compositum determina tivum* formed from *spidka* and *nyima*. Also *drangsum*, *drosum*, etc., must be considered as *Composita*, which accounts for the missing articles; the termination *la* to be pronounced *a*.

539 2. (*a*) སྐྱིད་སྡུག་མི་ལ། མཛེར་པ་ཤིང་ལ།

(*b*) skyid'dug mi'la, dzer'pa shing'la.

(*c*) Fortune [comes] to man, [as] a knot to the tree.

(*d*) No man knows the cause of a knot in a tree, just so unexpectedly misery and fortune come to certain people.

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(*e*) *Skyiddug* is *Comp. copulativum*.

539 3. (*a*) ཐིགས་པ་བསྣག་ན་རྒྱ་མཚོ་གང་།

(*b*) thigs'pa sag'na gya'thso gang'.

(*c*) If drops gather, [there is] a full ocean.

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(*d*) *Gang*, though of verbal derivation, is often used without an article to express the adjective "full."

539 4. (*a*) སྨ་སྤྱིའི་ནག་རང་དང་ལུག་ཁོག་ཟམ་།

སྲལ་མདོས་མོ་ཆེ་དང་གཡག་ཁོག་ཟམ་།

(*b*) Ma'shroi nag'rang dang lug'khog zam'
slel dos'moche dang yag'khog zam'.

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(*c*) With [at the time of] the *nagrang* festival at Mashro [the heat] is as great as the body of a sheep.
With the *dosmoche* festival at Leh it is like the body of a Yak.

(*d*) From the peasant's calendar. Because the festival at Leh is celebrated several weeks after that in Mashro, it is warmer then.

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(*e*) *Maspro* = great joy. Though in this proverb the original pronunciation of Leh = *slel* is retained, in ordinary speech *s* and *l* are dropped; final *l* shows a great inclination to disappear. Sheh, a village on the Indus, was originally spelt *shel*—crystal, because crystals are found in the surrounding hills. *Gyapo* is said instead of *gyalpo*, etc. *Slel* is supposed to have been

[135]

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

539 132 805

(*c*) The time when the fly turns [flies] round the mouth, is the time of taking off all clothing and eating everything.

(*d*) A description of summer in the peasant's calendar.

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(*e*) About *kha* instead of *khula* see 1 (*e*). If an *r* follows a muta, the muta is often dropped in Ladakhi, thus *rang* is said instead of *brang*; *ci* 'what' is used here in the sense of whatever.

539 8. 577, 312

(*a*) མགར་ཇོང་དི་གཡའ་ཆུ་ལ་སྟ་སྟ།
ཆུ་སྦྲིའི་ལྡམ་ཆུ་ཡང་འབུད

(*b*) khar'zongi yachula lta'lta,
chu'bii ldam'chu yang bud'.

(*c*) Whilst looking at the glacier water of the Kharzong pass the gathered water of Chubi (a village) is also lost.

(*d*) take what is nearest!

(*e*) refers to the system of irrigation. Notice the re-duplication of the verb, implying a durative sense = whilst.

577 9. 539

(*a*) ར་མའི་ཐྲོ་ལ་གོ་བ། ལུག་གི་ཐྲོ་ལ་བེ་ཡ།།

(*b*) ra'mā thro'a go'a, lug'gi thro'abe'a.

(*c*) In the company of goats [he says] *goa*, in the company of sheep [he says] *bea*.

(*d*) Said of a man, who has no will of his own,

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(*e*) *Goa* and *bea* imitate the voices of goats and sheep respectively.

539 10. 132 577

(*a*) དཔིད་འབད་དུས། སྟོན་རྩུ་དུས།།

(*b*) spid'bad'dus' ston'rdu'dus'.

(*c*) Spring is the time of working, autumn the time of gathering.

(*d*) Do everything at the proper season.

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(*e*) The two sentences consist each of a three-syllabled *Comps. determ.*

539 11. 132 577

(*a*) དཔིད་འབད་དུས་ལ་མ་འབད་ན། སྟོན་རྩུ་དུས་ལ་འཇོད་འདུག།།

(*b*) spid' baddusla mabad'na, ston'rdudusla gyod'dug.

(*c*) If you do not work in the spring working time, you will repent in the autumn gathering time.

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(*e*) Notice the change of *s* into *r* in *rdu* = gather.

22: Francke M-3 (no date) 1901 AJ4 W. Tibetans AJ4

12. (*a*) ལադྭགས་ཀྱི་ཞིང་ཤོས་དང་མྱམ་པོ་འབྲུག་སྡིར་ན། 539 805 241
མདོ་ཤག་ཡིད་ཡལ་སྟོན་ཐོག་ཐོབ་འདུག།

(*b*) Ladag'skyi zhing'shmos dang nyam'po drug' ldir'na,
do'sha gil'idla ston'thog thob'dug.

(*c*) When at the time of ploughing in Ladakh the thunder sounds, they receive a harvest in *dosha* [lower Ladak] and Gilgit.

(*d*) Peasant's calendar. Lower Ladak and Gilgit have an earlier harvest than Leh.

(*e*) *Ldirces* is the Ladakhi for *adirba*. In this Proverb the Genitive in *kyi* is pronounced in full. The ordinary Ladaki Genitive has a simple *i*. ooo

13. (*a*) ཡུན་རིང་ན་བྱ་རོས་ལྡོང་བོ་ཆོད། 539 577

(*b*) yŭnring'na ja'ros ldong'bo chod'.

(*c*) After a long time a dead bird [which is blown by the wind against the trunk of a tree] cuts the trunk.

(*d*) With perseverance great things can be done.

(*e*) *Ldongbo* = *sdongbo*. ooo

14. (*a*) སྒང་ཏླས་ཀྱི་ཡང་མ་ལྟ་ལྟ། 539 577
དཔེ་ཐུག་གི་སོ་སྐོབ་ཡང་འབུད། 241

(*b*) gang'lessi yang'mala lta'lta.
spid'thuggi sor'gob yang bud'.

(*c*) Whilst looking at the good barley of Gangles (a village) the rough straw of Spithŭg is lost.

(*d*) See 8 (*d*).

(*e*) About *ltalta*, see 8 (*e*). ooo

15. (*a*) བྱ་ཚང་མ་བྱ་ཡུལ་ལ་སོང། 539 577
བྱ་དན་འཇུ་ཏུ་ཅོ་ཤུལ་མཇུག་ལ་ལུས།

(*b*) ja'thsang'ma ja'yulla song'
jangan' ututu'tse shul'juglalus'.

(*c*) All birds have gone to birdland.
The bad [stupid] bird hoopoe has remained to the last.

(*d*) When a bad thing has been done by several, all who can, disappear, the one who remains, is punished for all.